

Wing B 41234 THE

(H)

Dignitie and Dutie

of the Ministers of Christ.

Set forth in a

SERMON

Preached by the Appointment of the most
Reverend Father in God,

ACCEPTED

By the Providence of God, Lord Arch-bishop of
York, Primate of England, and Metropolitane.

At his Graces Metropolitane Visitation holden at *Kirk-
by Moore-side*, the 23th, day of *September*, 1662.

By *Christopher Bradley*, Master of Arts, sometime Student
in *Peter-house* in *Cambridge*, and now Rector of the
Church of *Thornton* in *Pickering-lithe*.

Dignitatis nomen sine Actu, & officio, nihil est. Salvian.

1 Cor. 4. 1. 2.

Let a man so account of us, as of the Ministers of Christ, and Stewards of
the mysteries of God.

Moreover, it is required in Stewards, that a man be found faithfull.

Y O R K,

Printed by *Stephen Bulkley*, for *Francis Mawbarn*, 1663.

J. H. B.

Private and Confidential

of the Bishop of Canada

at Montreal

EXHIBIT

of the Government of the Province

of Quebec

RECORDED

in the office of the Registrar

of the Court of the Bishop of Montreal

on the 10th day of June 1881

at Montreal

Witness my hand and seal

this 10th day of June 1881

at Montreal

1



To the Honourable his Right Worthy
Patron, Sir *William Cholmley* Ba-
ronet, Grace and Peace.

Much Honoured Sir,

THe good providence of our gracious God, who hath determined the bounds of our habitation, having cast me into a neer vicinity to your ever honoured Uncle Sir W. S. my first Patron, by whose means I was first acquainted with your noble Father, and consequently with your selfe, hath been pleased to continue me under your Patronage to this day. I have longed for an opportunity to make known to the world the duty and gratitude I owe unto you, which I cannot now better doe, then by Dedicating these first fruits of my Publick Labours unto your Honour, seeing they grew upon your own Glebe. Some Moneths were elapsed, after the Preaching of this Sermon, before I could be induced to make it Publick, the conscioussesse of my own inabilities having retarded, what the importunity of better Judgements now put me upon. I conceived my self bound upon this occasion, to beare Publick Testimony to those Christian Vertues, which are conspicuous in your sober and Religious Conversation. I have observed, with no little comfort, your Zeal and Love to the Ordinances of God, your great respect to the faithfull, sober, pious, and painfull Ministers of Christ, together with your detestation of such as are negligent, or scandalous.

scandalous. I cannot forget the care you had for me and my numerous family, together with the good of the People committed by God, and under him, by your Patronage Right, unto my Charge. And as I thank Christ Jesus our Lord, who hath enabled me; for that he counted me faithfull, putting me into the Ministry: so I shall alwayes study to be truly thankfull unto your selfe, as Gods Instrument for the continued favour and encouragement I have received from you. The scope of this Sermon, is, To vindicate the faithfull Ministers of Christ, from that contempt, which the Confusion of the late times hath brought upon them; and to restore them to their pristine Dignity and Veneration: as also, that such as are a shame and scandall to that high and holy Calling, might be reclaimed and reformed, that all of us might doe our Duty carefully and diligently, humbly and obediently, that the Peace of Church and State might be established in our dayes. Thus commending you and yours to Gods Grace and Benediction, imploring a blessing upon your Honour, your Noble Brother, and good Lady, I rest,

Your most humble Servant
in the Lord,
And most thankfull Beneficiary,

CHRISTOPHER BRADLEY.

A Sermon



A Sermon Preached at the Visitation
Septemb. 23. 1662. upon 2 Cor. 6. 1.

We then as workers together with him, doe beseech you also, that you receive not the Grace of God in vain.

I Being at this time mostly to Adresse my Speach unto You (Reverend Brethren of the Clergy,) I hope this Subject will be both suitable and seasonable, and while I shall Discourse upon it, briefly in regard of the ensuing occasion, I humbly desire the assistance of your Prayers in your private ejaculations; as also your benevolent Attention for my encouragement. In regard of the little scantling of time allowed me, I cannot stand to give you the connexion of the words with the former Chapter: neither can I stand to Analyze this Chapter. I shall only give you a brief resolution of the Text.

The Parts of it are two. 1. *Hortatio.* 2. *Rationes hortationis.* The exhortation in these words, *We beseech you, &c.* The Arguments are three, taken from the three first verses of this Chapter.

The first is taken from the persons exhorting,
We

We the Embassadors of Christ. Ergo, Ye ought not to receive the grace of God in vain.

2. The second Argument is taken from the Accepted time, *There is a time when God offers grace and salvation by Christ, if we return to him by Faith, Repentance, and Obedience. Ergo. Receive not the grace of God in vain.*

3. The third Argument is taken from the carriage of the faithfull Ministers of Christ, we shall not *Obicem ponere*, we shall give no offence in any thing, for if we should doe so, not onely our persons, but our Ministry would be blamed; yea, our Religion would be scandalized. Ergo. Ye ought not to receive the grace of God in vain.

For the opening of the words, I shall first give you a brief Exposition. 2. I shall lay down the Proposition.

I shall not trouble you with the various interpretations of Expositors, onely cull out some few, *conversantes*, *operam nostram ei accomedantes*, as Beza, and others: *Enum adjuvantes*, as Erasmus, Aquinas, and others. The interlineary Version renders it, *Verbum verbo, cooperantes*, the Participle intimating the continuation of the Action, *he that puts his hand to Gods plough and looks back, is not fit for the Kingdom of God.*

The generall Proposition which we shall observe

serve from the words, is this, *That God is pleased to make his faithfull Ministers to be Coworkers with himself in the great businesse of the Conversion and Salvation of sinners by Jesus Christ.*

For the clearing of this Proposition, I shall first shew you the *Modus hujus Cooperationis*. 2. The *Causæ impulsivæ*. 1. the *Modus Cooperationis*, God is the *ὁ κύριος*, we the *συνεργήτες*, He is the prime Agent, the principall efficient cause, we the subordinate, subservient, instrumentall, and Ministeriall Causes; God can work without us, but *à posse ad velle not valet Consequentia*, yet we must not derogate any thing from God, nor arrogate any thing to our selves, *For we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us*, 2 Cor. 4. 7. Though we be not *Causa sine qua non*, yet ordinarily, God will not work without the Ministers of his word, as may appear by three famous instances, *Acts Chap. 8. 9. 10.* He sends the Eunuch to Philip, Saul to Ananias, and Cornelius to Peter, to be taught of them. Thus God puts a dignity upon the Ministry of his Word, that men should not forsake the light thereof, to follow the *Ignis fatuus* of their own fancies.

2. The *Causæ impulsivæ*, among others, may be these two: *consensus, seu beneplacitum Dei*, 2. *Infirmas*

mitas hominis. 1. *Placuit Deo*, It pleased God by the foolishnesse of Preaching, to save them that beleeve, 1 Cor. 1. 21. But why is Preaching called foolishnesse? 'tis κατὰ σῶμα, ἢ κατὰ ἀνθρώπου, according to the opinion of foolish men, for there it is, verse 18. *The Preaching of the Crosse is to them that perish foolishnes, but unto us that are saved, it is the power of God.* So also it is called, the Wisdom of God, *God in Wisdom thinks this the best way*: Which leads me to the second Cause, *Gods gracious condescension to Mans weaknes and infirmity*; The Israelites could not hear the Voyce of God and live; and therefore desired Moses that he would speak to them from God, Ex. 20. 19. therefore God is pleased to speak to us by Men of like passions and infirmities with our selves, as Saint James speak of Elias, Jam. 5. 17. In this generall proposition; two points are necessarily implied and included, if not primarily intended. 1. *Honos.* 2. *Onus Ministerii.*

1. *The Dignity and Honour.* 2. *The Duty, Burthen, and Labour of it.* As it is the most excellent and honourable; so it is the most laborious, difficult, and dangerous Calling. The Dignity and Excellency of it will appear by the demonstration both of the *ἡ*, and *ἐξ ὧν*, that it is so, the severall honourable titles in Scripture doe declare,

declare, The Hebrew word Cohen, is, *Vocabulum Honoris*, and though used for civill Governours in the Old Testament; yet is it also translated, to *Ecclesiasticall Governours*. In the New Testament, we may observe, among others, these Titles, Ἐπίσκοποι, ἄγγελοι, οἰκονομοί, ἡγούμενοι, σειςάμενοι, &c. to whom we may adde the word κληρος, *Sors Domini*; which though it be used promiscuously, by which some would enervate that distinction of Clergy and Laity; yet we must know that there is ὁ κληρος κυτ' ἐξοχῆς, which can be applied to none, but to them that have received τὸν κληρον τῆς διακονίας, as it is *Acts 1*. So that this distinction holds good.

2. For the διότι, I shall demonstrate by foure Arguments. 1. The holy Function of the Ministers is an Ordinance of God, and an Institution of Jesus Christ, and so most excellent. God hath ordained, *That some should Preach the Gospel, and should live of the Gospel*, none may take this Office upon him, *but he that is called, as was Aaron, Let a Man account of us, as of the Ministers of Christ, and Stewards of the Misteries of God*, 1 Cor. 4. 1. God hath selected and separated some men for this Office, which is a distinct Calling from all other Callings in the world. *Eph. 4. When Christ ascended, &c. he gave gifts unto Men, &c.* Now the Calling of the Ministry, is either extraordinary and immedi-

ate, or ordinary and mediate. The extraordinary is ceased; The ordinary is both internall and externall: the internall by the Holy Ghost; externall by men, that have Authority in the Church to give the outward Call, which consists in three things, 1. Election. 2. Examination and Approbation. 3. Confirmation and Ordination by Imposition of Hands. As no man must run, before he be sent of God; no more must he take this Office upon him; till he be ordinarily called thereunto. *Mat. 28.* Christ promised, when he gave his Apostles their Mission and Commission, *to be with them to the end of the world*; which cannot be meant of those Individuall Persons; but of a constant Series of Succession to the end of the world.

The second Argument is taken from the excellency of the Science we professe: All other Arts and Sciences are but *Pedissequæ Theologiæ*, but Handmaids to Divinity. But this our Science is Archite&tonicall and Transcendent. The Speculative part, doth contemplate God, the *Summum bonum*. *Aristotle* defines God to be *ἡ ἀντικείμενη*, That which all doe desire, God is the most desireable Good. We study how to apprehend God in his Essence, Trinity of Persons, Attributes and Works, though he be incomprehensible, saving so far as he hath been pleased to reveal himself in his Word.

We

We seek out *Jehovah*, which comes from a Root, which signifies *fuir*, he is Eternall, *à parte ante*, and *à parte post*. He hath his being of himself, and gives being to all the Creatures; The word consists of quiescent Letters, to teach us, that we must *quiescere in Deo*: We shall find no rest to our soules, till we come to some comfortable knowledge of God.

As for the Trinity of Persons, it is so great a Mystery, that St. *Austen* tells us, *lib. de Trinitate*, *Nullibi periculosius erratur quam in sancta Trinitate*. I might shew you his Attributes and Works, with the great Mystery of our Redemption by Christ, but time will not give me leave. As for the practicall part, how we may obtain salvation by Faith in Christ, Repentance, and Obedience, I must passe, and hasten to the next.

The third Argument is taken from the Ener- 3.
geticall power of the word of God, nothing but this can work upon the heart of man, *Psal. 19. The Law of the Lord is perfect, converting the soul*. The Hebrew word for Law, *Torath*, is very comprehensive, and may signifie the whole word of God. *Heb. 4. 12. The Word of God is quick and powerfull, and sharper then any two-edged Sword, discipos. a two-mouthed Sword, Missa non mordet*; but this bites every way, this onely can change the heart, and make

make a true Metamorphosis indeed. Thus you see the efficacy of our Ministry.

4. The fourth Argument is taken from the Authority and Jurisdiction annexed to our Office ; The Keyes of the Kingdom of Heaven are given, neither to Prince, nor People ; but to the Ministers of the Gospel. We may remember what was said to us in our Ordination, *Accipe Spiritum Sanctum, quorum peccata, &c. Et postea in traditione Bibliorum, Accipe Potestatem prædicandi, &c.* this Power is given to no other. *Uzziab* for usurping the *Priests Office*, had a sad Judgement inflicted upon him.

Now I come to the second point, *The Duty of Ministers* ; This is, *Opus tremendum, & Onus Angelorum humeris formidandum* ; these Titles doe declare it, 1. ὑπηρετής. 2. διάκονος. 3. ποιμὴν. 4. κοπιῶν. All which words in their derivations doe signifie, *indefatigable labour*. Adde to these the word λειτουργία, to omit other derivations : Give me leave, under correction, to make λειτουργία, τῆς λείτης ἡρώου, *opus præcium* ; which suits well with St. *James* his Epithite, δέησις ἐοργαζομένη operative and elaborate Prayer ; to teach us, That whether we Pray in a set forme, or otherwise, it is not the Lip-labour, the words, or expressions ; but the devotion of the heart, and fervency of the spirit, that God looks at.

Now

Now the Office of a Pastor, is, *Verbum Dei prædicare, Sacramenta administrare, publicas preces legere, & concipere, ægros invisere, errantes in rectam viam reducere, afflictos consolatione erigere, ferocientes coercere, &c.* To omit (because I promised brevity) the Duty of Doctors and Chatechists, all which must be performed in many places by one single Person; And is not here work enough?

Now before we come to a particular Application, give me leave to draw two short Corrollaries, or Confectaries from these two points put together: If our Dignity and Duty be so exceeding great; Then first, We should be accordingly esteemed, reason requires it, God requires it; This is the Apostles Doctrine, 1 Cor. 4. 1. *Let a Man account of us, as of the Ministers of Christ, &c.* Neither should we be onely esteemed for our Dignity; but also for our Duty, *Thes. 5. 12. 13. Esteem them very highly in love, for their works sake, &c.* If I had time, I could shew you, both out of prophane, and Ecclesiasticall History, how all people, both Heathen and Christian, have had their Priests, their Ministers, in high veneration. But is it so among us? No: We find the contrary by wofull experience. And that leads me to the second Corrollary, That of all other Callings in the world, the Calling of the Ministry, is most obnoxious

obnoxious, and subject to contempt. If I had time to shew you the Causes, and the Cure of this Contempt, it would be worth our Consideration; but I must onely hint some few things unto you: Now for our orderly proceeding, Ministers, (as all other men) must be distinguished into good and bad: Why are good Ministers despised? were they not alwayes so? Were not the Apostles accounted *πικραδάρματα*, the off-scouring of all things: Now the reason is, Faithfull Ministers dare not Preach *Placentia*, they speak home to the Conscience, their Doctrine is contrary to flesh and blood, they crosse Mens lusts and corruptions, and so exasperate carnall men, *ψυχικὸς ἄνθρωπος*, The Animall Man (for he is a meer Animall in these things) understands not the things of God. Hence, saith S. Paul, *Am I become your enemy, because I tell you the truth.* Hence it was, that *Ahab* hated *Michaiah*, For that he never Prophefied good to him; which puts me in mind, what *Agamemnon* said to *Balchar* in *Homer*, in the like case, *Μόντι κακῶν, ἢ ποτὸς μοι τὸ χεῖρον εἶπας*, yea, bad Ministers are in more esteem with bad men, then good; they desire like people lik Priest. *Salvian* complains, *Si quis bonus est, in malus contemnitur: Si quis malus est, ut bonus honoratur.* But why are bad Ministers contemned? Every one cryes out, They are ignorant, scandalous,

lous, proud, covetous, contentious, and what not. Now though it be an unjust thing to blame the *id yēos*, the whole Ranke, yea, the Function it selfe, for the faults of some *Individuum's*; yet in regard of many, we may say truly,

——— *Pudet hæc opprobria nobis,*

Et dici potuisse, & non potuisse refelli.

God himselfe despises bad Ministers; he call's them *Idoll-Shepherds*, *dumbe Dogs*, &c. Again, Poverty makes Ministers contemptible:

Non habet infelix paupertas durius in se,

Quàm quod ridiculos homines facit.

And it is a true saying, *Ex tenuitate beneficiorum, necessariò sequitur ignorantia Sacerdotum*, Sacrilegious usurpations and detentions, doe impoverish Ministers, and brings them into contempt. It was the cursed plot of *Julian* the Apostata, to take away Schools and Universities, to take away the Revenues of the Church, that so he might do more hurt thereby, then by all his Persecutions.

Again, too much familiarity breeds contempt, when men doe debase themselves by unnecessary Associations, we shall find it a true Rule, That, *Major è Linginquo Reverentia.*

Now to redresse this contempt, we must have competent Gifts and Graces: God sends no man upon his Errand, but he furnishes him with

gratious Abilities : No Prince will send a Cocker to be an Ambassador, *Ne Sutor ultra Crepidam, & tractent fabrilis fabri.* That we may be redeemed from contempt, we must be good Ministers, and good men ; And if it be a good definition of a good Orator, That he is, *Bonus homo dicendi peritus.* Then a good Minister must be, *Bonus homo docendi peritus.* That we may be so, we must have these five qualifications. 1. A good Minister must be,

1. διδασκαλικός. 2. ἐλεγκτικός. 3. δευδιδάκτος. 4. πείρος. 5. ἀνέπληκτος.

1. First, He must be apt to teach ; that he may be so, he must 1. have Knowledge. 2. Utterance. *Mal. 2. 7. The Priests Lips should preserve knowledge, &c.* 2. Utterance, and apt Elocution, that he may speak ἐν παρρησίᾳ, *freely and boldly, as he ought to doe.* The Knowledge he ought to have, is, 1. Acquired. 2. Experimentall. 1. Acquired, by study and industry, with Gods blessing upon it. He ought to have some competent skill in Arts and Tongues. *Tutius ex ipso fonte bibuntur aquæ,* He ought to be versed in History, Humane, Naturall, and Ecclesiasticall, in Polemicall Discourses and Controversies. He ought also to have some insight into the voluminous works of Fathers, Councells, Schoolmen : then, What a vast Study is this? And when we come to the highest attainments, and most exact Accomplishments ; yet there is still a *Plus ultra* ; so that we may cry out with

with the Apostle, *τὸς ὁὗτος πάντα ἰκανός*, who is sufficient for these things ?

2. Experimentall Knowledge is also requisite, *Paul*, who was brought up at the feet of Gamaliel; and was expert in all manner of Knowledge, and well versed in the Greek Poëts, as appears by his confuting the *Athenians*, *Cretians*, and others, out of their own Poëts, *Aratus*, *Menander*, and *Epimenides*; yet when he comes to make a particular enumeration of all his carnall excellencies, *Phil.*

3. and compares his Acquired and Experimentall Knowledge together; he calls the knowledge of Christ, *τὸ ὑπερέχον τῆς γνώσεως*, the super-excellency of the Knowledge of Christ; and calls the other, *αἰσθαλα*, quasi *νυρί-βαλα*, Dung, and Dogs-Meat, in comparison of the other. And if we would know wherein this Excellency doth consist, he tells us, *ver. 10. That I may know him, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable to his death*: That is, that I may experience the power of his Resurrection, raising me from the death of sin, to the life of Grace, that I may suffer with him, and for him, and that I may find sin killed in me by the power of his death.

Secondly, A Minister must be *ἐλέγκων*, able to 2.
convince the Gain-sayers; he must not onely be

able to Teach Orthodox Doctrine ; but to confute Heterodox Opinions ; And if it be so hard a thing to confute one *Bellarmino*, if that may be accommodated unto him ?

————— *Si Pergama Dextrâ*

Defendi possent, unâ hæc defensâ fuissent.

what is it to confute the numerous brood of Sectaries, who like *Hydra's* Heads, spring up faster then they can be lopped off ?

Thirdly, A Minister must be *διδασκων*, taught of God : *Nemo potest cognoscere Deum, nisi Deo docente*, We cannot see the Sun without his own Light ; we cannot define God without his own Logick ; though that pretious promise be much abused by misinterpretation, *Esay 54. 13. And all thy Children shall be taught of the Lord, &c. And Jer. 31. 34. And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord : for they shall all know me, from the least of them, unto the greatest of them, saith the Lord.* Now such Promises as this, relating to Gospel-times, must be expounded Comparatively : The Comparison is between the dark dispensation of the Law, and the clear Revelation of the Gospel : And it is a good Rule that Divines give in expounding such Scriptures ; *In Comparationibus, quod negatur, non excluditur, sed postponitur* ; Gods teaching doth not exclude

exclude mans teaching, seeing God teaches not immediately by himself; but he is pleased to doe it by the Ministry of man, by the assistance of his Spirit. And as the word cannot work without the Spirit; So ordinarily the Spirit will not work without the word Preached. *Paræus* in his Comment on *Heb. 8. 11.* gives us this Rule, *Posita causa prima, non tolluntur Medix*, and doth illustrate this place, by an apt similitude, thus, God feeds all; but it doth not follow, *Ergo*, we need not Bread, nor Agriculture, for by this means he feeds us: So it doth not follow, God teaches all, *Ergo*, we need not the word, for by the word Preached and Heard, God teaches all.

Fourthly, A Minister must be *πιστος* faithfull. 4.
1 Cor. 4. 2. It is required in a Steward, that a Man be found faithfull: That he may be so; First, he must have skill to divide the word aright. 2. Industry, to doe it carefully and painfully. 3. Providence, to doe it in due season. 4. Honesty, to distribute to every one their Portion, and to give good example to the Flock. And this leads me to the last qualification of a good Minister, he must be, *ἀνεπίληπτος*, irreprehensible and unblameable. 5.

Si culpæ velis, Culpabilis esse caveto.

Let us live as we Preach, or Preach not at all, that people may beleeve we speak in good earnest.

nest. I have read in the Ecclesiasticall History of *England*, written by venerable *Bede*, That when *Austen* the Monk, and his fellows, were sent to Preach the Gospel in *England*, their painfulnesse was such, that they converted many to the Christian faith ; but especially, *Vivendo ut Predicabant*, by living as they Preached : To reprove others, and be guilty of the same fault our selves, favours of a Principle of Atheisme ; see how the Apostle expostulates with such, *Rom.* 2. 21. 22. 23. 24.

And now I come to a particular Application;
 1. To you, my Brethren, of the Clergy. 2. To you, beloved of the Layety. First, my Brethren, I beseech you see that no man despise you, but walk worthy of that high and holy Calling, unto which God hath called you : That you may doe so, let us labour to vindicate our Superiours from contempt, that so they may vindicate us : It is well when the Word and the Sword doe go together, then (as we are bound by the Canon) let us endeavour to vindicate the Supream Magistrate from contempt.

As we have proved the Ministry to be an Ordinance of God ; so we shall briefly prove Magistracy to be an Ordinance of God, which we shall doe, by comparing two places, which to some may seem to have in them a seeming contradiction,

tion, Rom. 13. 1. Let every soule be subject to the higher Powers; for there is no Power but of God, The Powers that be are ordained of God. 1 Pet. 2. 13. 14. Submit your selves to every Ordinance of Man for the Lords sake, whether it be to the King, as Supream, &c. In the first place, Magistracy is called an Ordinance of God: In the second, an Ordinance of Man: Why so? In the Originall it is, ἀνθρωπίνη κρίσις, a humane Creature. 1. Then it is not called an Ordinance of Man, because it is not an Ordinance of God; but because 1. It is exercised & executed by Man, who is Gods Vicegerent. 2. Because it is conversant about the good Government of Man; for if Man be ὥον πολιτικόν, a sociable Creature, then to preserve humane Society in Peace and Order; the Magistrate is necessary, without which, there would be nothing but Anarchy, Ataxy, Anomy, Irregularity and Confusion in the world. Now when we have proved Magistracy to be an Ordinance of God, Let us follow the Apostles Precept, Tit. 3. 1. Put them in minde to be subject to Principalities and Powers, to Obey Magistrates, and to be ready to every good work.

2. Let us labour to vindicate our Ecclesiastical Governours, by asserting their Authority, and obeying of them, *In omnibus licitis, & honestis.* Hadrianns Saravia in his learned Tractate, de diversis

versis Ministrorum gradibus, proves out of St. Cyprian, how all Errours, Hæresies, and Schismes came into the Church; *Unde Schismata & Hæreses abortæ sunt, & oriuntur: nisi dum Episcopus qui unus est, & Ecclesiæ præest, superbâ quorundam præsumptione contemnitur, & homo dignatione Dei honoratus, ab indignis hominibus judicatur, &c.* Next, *Take heed to your selves, and to your Doctrine, continue therein, &c.* 1 Tim. 4. ult. 1. *Take heed to your selves.* St. Paul, Acts 20. 28. bids the Elders, *Take heed to themselves, and to all the Flocke, &c.* Look to your Lives and Conversations, *Vivitur exemplis magis quàm Præceptis: Salmeron* in his learned Exposition upon the Parables, tells us, by an elegant similitude, *Vix posse pastoris sibi salutem conflare, &c.* Ministers can scarce save themselves, except, as much as in them lies, they save others also: As the Master of a Ship cannot save himselfe, except he, by his skill, diligence, and fortitude, doe save the Ship, and those that are in it. Walke, *inoffenso pede*, exactly, accurately, that they may be ashamed that blame your good Conversation in Christ: Ye are called the Light of the world, *Let your Light so shine before Men, that they may see your good works, and glorify your Father which is in Heaven*, Mat. 5. 16. Ye are called, *The Salt of the Earth*; Let none of you have

have cause to say, as *Eusebius* relates of *Eccebolus*, That after a sad revolt, Repenting, he cast himself down at the Church Door, and cryed, *Calcate me insipidum salem*; Ye are called Starres, take heed ye be not falling Starres. It is a Vulgar Error to think, that Starres doe fall; they are not Starrs, but Meteors,

Stella cadens non est Stella, Cometa fuit.

Some Popish Writers have sadly complained of the corruption of Manners in the Clergy in *Luthers* time, and say, *That it gave a great advantage to the spreading of his Hæresie*, as they call it. And no doubt, if we sadly reflect upon the late times, we may think, That the Sectaries have encreased upon the like Account.

2. Take heed to your Doctrine, that it be sound, Orthodox, wholesome, according to the Analogy of Faith, according to the Doctrine of the Church of *England* contained in the 39. Articles.

Again, look to deliver *the whole Counsell of God*, *Acts* 20. 26. 27. *I am pure from the blood of all Men, &c.* Take heed the blood of Soules lye not upon your account. Reade *Eze.* 3. Chapter. Let your Method be in a Catechetical and Systematicall way, goe through the whole Body of Divinity, and think not, that the taking here a Text, and there a Text, without any connexion, as your

Ease or Fancy leade you, that so you may put the people off, with *Satis aliquid, satis nihil*, will serve ; for if you doe so, the people will be ignorant of many saving Truths to their dying day ; know, that there is such a Concatenation of Divine Truths, that if ye break but one Link of that *Aurea Catena*, ye may spoyle all. And that ye may be furnished with gracious Abilities, give attendance to Reading, as well as to Doctrine and Exhortation, 1 *Tim* 4. 13. Reflect often upon your School Learning and University Learning :

Non minor est virtus quam quærere, parta tueri :

For he that is *Magis promus quam Condus*, will soon be exhaust. What other things are to be Read of us, I have told you in the Qualifications ; but
Joh. 5 39. above all, reade the Scriptures, *ἐρευνάτε*. Search the Scriptures as for Gold in the Earth. *Solomon* useth the same Metaphor, *Prov.* 2.4.5. And among your other Studies, I pray you Study to be quiet, and to doe your own businesse : Study the Peace of the Church, and the Peace of the State : Study to be holy, as he that hath called you, is holy, so be ye holy in all manner of Conversation : Study to be humble ; Saint *Austen*, *lib de Civitate Dei*, tells us of a Miracle in Humility, *Magnum est*

est humilitatis miraculum, Elatio deorsum humilitas sursum tendit : Study to be Sober, Temperate, selfe denying, and Mortified. What I have said concerning your Life and Doctrine, was Typified in two words in the High Priests Pectorall, *Urim* and *Thummim* ; Not to trouble you with any unnecessary Criticisms about the words, *Urim* comes from a word that signifies *Light* : And *Thummim* comes from a word which is usually Rendred, *Perfect* ; but is as much as, *Upright, Sincere*. The Greek Interpreters render them, *per φωτισμός, κατελευθέρωσις*. The Latine, *Per Lucet & Perfectiones*. All agree, That they signifie, *Light of Doctrine, and Integrity of Life*. But why doth the same Hebrew word signifie both *Integrity*, and *Perfection* ? To teach us, That our Perfection of this Life, consists in Integrity, called the Perfection of Parts. As for the Perfection of Degrees, it is not attaineable till the end of this Life, *τέλος ἐστὶ τελείωσις, Finis est perfectio*. Now if our Life and Doctrine be unblameable, and yet we be despised of bad Men ; Let us comfort our selves with the words of our Saviour, *He that despiseth you, despiseth me, &c.* And let us take up that Resolution of a wise Heathen, *Ad honesta vadenti etiam contemptus est contemnendus*.

Now before I dismisſe you, give me leave in a word or two, to exhort you to theſe few neceſſary Duties, 1. Be earneſt with Almighty God by fervent and frequent Prayer, that he would illuminate your underſtandings, in the ſaving knowledge of the Scriptures, *That he would make you able Miniſters, not onely of the Letter, but alſo of the Spirit,* (2. Cor. 3. 6.) that you may ſpeak to the Hearts and Conſciences of the People.

2. Be very diligent in Preaching the Word of God, 2 *Tim. 4. 1. 2. I charge thee before God, &c. Preach the Word, be inſtant in ſeaſon, and out of ſeaſon, &c.*

3. I pray you re-aſſume that too much neglected Duty of Catechiſing, without which, our Preaching will be leſſe effectually. Give me leave to adde in a word, what was omitted in Preaching by ſtraits of time, concerning Catechiſing; look on the Example of the Primitive Church, all were *Catecumeni*, or *Communicantes*; And if we look into the Old Teſtament, and the New, we ſhall find Catechiſing taken for all kind of Teaching: *Dent. 6. 7, And thou ſhalt teach them diligently unto thy Children: Heb: Whet or ſharpen*, a Metaphor taken from the whetting of a Knife, forward and back

back again, which gives it a sharper edge, and makes it more easie to cut: *Gal. 6. 6. Let him that is Taught, Catechised, &c.* So as to answer back again with a lively Voyce, whereby Catecheticall Principles may be the more piercing, and take the deeper Impression, as the word, to *Catechise*, imports, from the Ecchoing of a Voyce back again. Now, if when we have done all, we find our Ministry unsuccessefull, let us not give over, or be discouraged, but remember, *That Paul may Plant, and Apollo Water; but God gives the increase.* Though we have cause to complain with the Prophet *Isaiah, Chap. 49. 4. ver. I have laboured in vain, &c.* yet be comforted in this, My work is with my God. Let us remember how long *Noah* Preached to the old World, and yet none were saved, but himselfe, and his Family: *2 Peter 2. 5. God spared not the old World, but saved Noah, the eight person, a Preacher of Righteousnesse, bringing in the Flood upon the world of the ungodly.*

Lastly, A word to you, beloved of the Layety; 1. I beseech you, obey God in his Word. 2. Obey the King and his Ministers; *Feare GOD, Honour the KING.* 3. Obey them that have

have the Rule over you, and submit your selves : for they watch for your soules, as they that must give an Account : that they may doe it with joy, and not with grieve ; for that is unprofitable for you, Heb. 13. 17. Doe not despise your faithfull Ministers, doe not make them contemptible, by impoverishing of them, by any unjust detaining their dues from them, it will be your own hurt : Remember that Proverbiall Speech, If the Nurse want Bread, the Childe must want Milke.

*Lastly, I beseech you, Receive not the Grace of God in vain. The Grace of God is, Gratia gratis data ; or, Gratia gratum faciens ; When God offers Grace, Mercy, Peace, Pardon, Life, and Salvation by Christ, refuse it not. Now ye receive the Grace of God in vain. 1. When ye refuse, or neglect to heare the Word of God Read or Preached, forsaking the Assembling of your selves together, as the manner of some is. Secondly, When you heare the Word, but obey it not ; when you are not convinced, nor converted by it ; when you are not brought to Faith, Repentance, and Obedience by it : Well, now is the accepted time ; Now is the day of Salvation : Therefore, To day if ye will
heare*

heare his Voyce, hearken not your hearts ; least he
 sweare in his wrath, that ye shall not enter into
 his rest, Heb. 3. I shall Conclude all with that
 of the Apostle, 2 Cor. 13. 11. Finally Brethren,
 farewell, be perfect, be of good comfort, be of one
 Minde, live in peace, and the God of love and
 peace shall be with you, Amen.

FINIS.
